

centuries the Christian martyr wore the emblem in the comedy, since that riddle was always represented by the simpleton or clown. Ecclesiastical persons also were represented with it, since the buffoon always wore it, whatever his role. It also passed to the *karagoz* (shadow play) of the Turks and to the *pantin* puppets of the Javans. In the comedy of Hindostan the phallus disappeared.¹ In Egypt, at least as late as the first half of the nineteenth century, a masked figure marched at the head of the bride's procession at a wedding with the same symbol and indecent gestures.²

474. *Infibulation*. It appears that athletes in Greece bound the organ and tied it up to the girdle in a manner closely resembling the primitive suspensorium. The comedians wore a leathern apron with a large false organ of red leather on the outside. It became a sign of the trade of boxers, athletes, gymnasts, and comedians to bind the organ and tie it up, whereby it was twisted into a horn shape. The purpose was to protect it from injury, and it furnishes suggestion as to the purpose of the primitive suspensorium. The concealment was very imperfect and the notion grew up that the part concealed ought to be concealed, but no more. The Romans thought it indecent to lack the foreskin, and the Jews endeavored to conceal this lack. *Infibulation* was practiced in two ways, — by a ring through the prepuce or by a bandage around it. It was thought to prevent vice and preserve the voice of prophets, singers, etc. A seventeenth-century traveler, Walter Schultze of Haarlem, is quoted, who describes an ascetic sect in Persia who renounced wine, lived on gifts, and foreswore marriage. They were infibulated with a ring.³

475. Was the phallus offensive? For more -than
two thou-
sand years the most obscene figure we know was
used by the
clown in popular farce and by athletes as an
emblem of their
profession. It raised a laugh, but was not
otherwise noticed.
An interesting question arises whether there ever
was any pro-
test against it, or any evidence that anybody
thought it offensive.

¹Reich, *Der Mimus*, I, 17, 29, 58, 93, 95, 258, 321, 496,
498, 626, 691, 733.

²Burckhardt, *Arabic Proverbs*, 115.

* Stieda, *Infibulation*, 23, 25, 36, 40, 44, 56, 66.